

philosophic thought. It is a truism that riches do not give happiness ; neither can they mitigate the terrors of death : a wise man will surely prefer to them the careful training of his own mind. But it must be remembered that, although wealth may in itself be vanity, its pursuit gratifies the provident instinct and is therefore exceedingly pleasurable. And from the desire for riches have arisen new standards of ambition which at first blush appear sordid, but have in effect conduced to human benefit. We are impressed by wealth almost as much as by birth or breeding.

We are coming to respect success in industry or in commerce more than the authority of a king or the antiquity of an institution. The East still admires the capricious despotism of a strong ruler, but " Bluff King Hal" or " Good Queen Bess" would, we feel, be unacceptable anachronisms in England of the present day. We wonder what the Somersetshire peasants can have seen in Monmouth that they should have shed their blood for him. The House of Lords, the Established Church, are no longer secure in popular veneration. Material ambitions may appear an unworthy substitute for feelings of reverence and loyalty. But they make for freedom, and the spread of culture. In the pursuit of wealth artificial class barriers are levelled : success is open to the poorest, and the difference between the lower and the upper classes of the

people is
seen to be one of circumstances not of
essence. The
poor may accordingly copy the rich in
dress and
in manners : dress they must imitate
in cheaper
materials. but in manners they may be
—and are
becoming—of the finest. Culture is
then. be-
coming the heritage of all. not the
privilege of a
few.
These feelings of emulation may
bear bitter